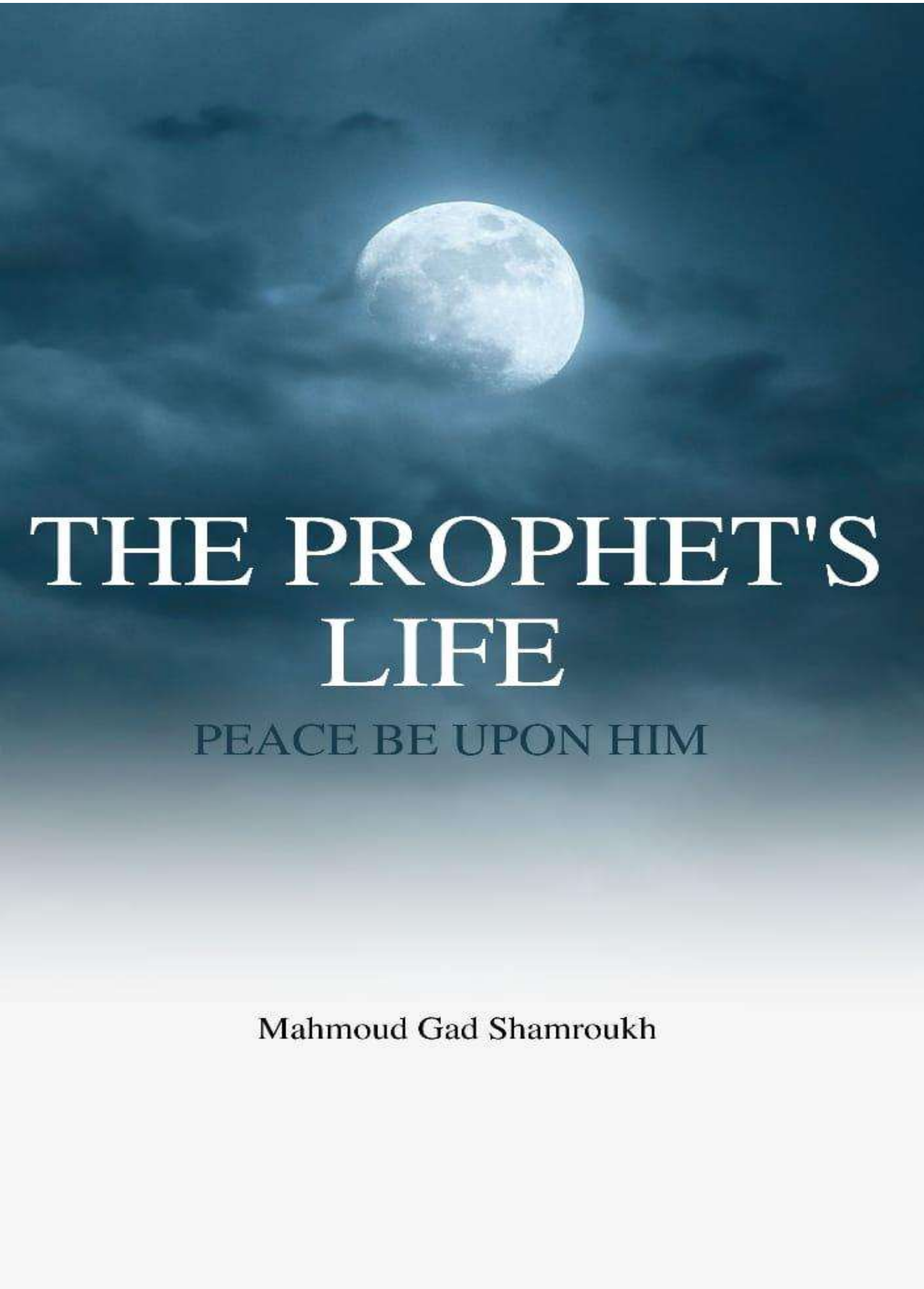

THE PROPHET'S LIFE

PEACE BE UPON HIM

Mahmoud Gad Shamroukh

The Prophet's life
Peace be upon him

By

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﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

《And indeed, you are of a great moral character》 .

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Preface

In the name of Allah, the most Beneficent, the most Merciful , All Praise is due to Allah, we praise Him, and seek His help and forgiveness. We seek refuge in Allah, Most High, from the evils of our own selves and from our wicked deeds. Whomever Allah guides cannot be misguided, and whomever He leads astray cannot be guided. I testify that there is no true God worthy of being worshipped except Allah, Alone, without partner or associate. I further testify that Muhammad is His slave and Messenger, May Allah's Peace and blessings be upon him and his pure family and to all of his noble companions , O you who believe! Fear Allah [by doing all that He ordered and abstaining from all that He forbade] as He should be feared [obey Him, be thankful to Him, and remember Him always] and die not except in a state of Islam. [TMQ1, aal-'Imraan (3:102)]. O mankind! Be dutiful to your Rab [Allah], Who created you from a single person [Adam] and from him [Adam] He created his wife [Eve], and from them both He created many men and women. And fear Allah through Whom you demand your mutual [rights] and [do not cut the relations of] the wombs [kinship]. Surely, Allah is ever an All-Watcher over you. [TMQ, an-Nisaa' (4:1)]. O you who believe! Keep your duty to Allah and ear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger has indeed achieved a great success. [TMQ ,al-Ahzaab (33:70-71)].
It proceeds that the most truthful speech is that of Allah's Book [the Qur'aan] and that the best of guidance is that of Muhammad (PBUH). The worst of evils are the muhdathaat (newly-invented matters [in the deen]), and every innovated matter (in the deen) is a bid'ah; every bid'ah is a dalalah (misguidance), and every dalalah is in the Fire of Hell."

The biography of the Messenger Mohammad (may God's prayers and peace be upon him) will remain the first historical asset from which successive generations of the prophecy's heirs derive their path, the elements of their survival, and the source of their strength. The life of the Prophet was a school from which the best human models graduated, and they are the honorable companions (may God be pleased with them all).

The predecessors of this nation were aware of the magnificent effects of the Messenger's biography (may God's prayers and peace be upon him) in upbringing children and upbringing a righteous generation to carry the message of Islam,. Ibn Al-Jawzi (may God have mercy on him) said: "The study of the

Messenger's life (peace be upon him) and his companions is the origin of knowledge and the most beneficial science"[1].

The Messenger of God's life (may God's prayers and peace be upon him) is inclusive of all the human aspects of man. It tells us the biography of Muhammad, the honest young man, as well as the caller to God, who seeks the most effective means to accept his call and who expends the utmost of his energy and effort in conveying his message, as well as the messenger, as an educator and guide, the one who supervises the perfect upbringing of his companions, in which he transfers his soul to theirs and makes them try to follow him in all matters.

It includes all human aspects in society, which makes him a good example for every preacher, leader, father, husband, friend, educator, politician, head of state, and so on. It is a lifestyle for the individual, the family, and the community. Sheikh Al-Islam Ibn Taymiyah said: "The greatest blessing of God (Almighty) upon mankind is that He sent Muhammad (peace be upon him) to them"[2].

In this book, I will present the Prophet's biography in brief, referring to the most important stages of the call and the most prominent situations in the life of the Prophet (may God bless him and grant him peace). My success comes only from Allah. I put my trust in Him, and I return to Him (repentant).

Mahmoud Gad Shamroukh

9 th Shaaban 1444 AH

1st Mar. 2023 AD

1 - Sayd al-Khater-page:80).

2 - Al-Ikhna'iyah 183).

The importance of studying the biography of the Prophet Mohammad "peace be upon him"

Reading the Prophet's honorable biography includes great benefits:

- Understanding the Messenger's personality (peace and blessings be upon him) through his life and the circumstances in which he lived. We see that prophet Muhammad (peace and blessings be upon him) was not just a genius whose genius was known among his people; before that, he was a messenger who was supported by God with inspiration and success.

- That a person finds an example of the ideal in every aspect of the virtuous life in his hands, in order to make it a constitution that he follows in a clear and perfect manner, and that is why God made him an ideal for all of humanity when God said:" There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often".(Al-Ahzab: 21).

- We find in studying the prophet's biography (peace and blessings be upon him) what helps us understand the book of God (the Almighty) and realize its meanings and purposes, as many of the verses of the Qur'an are explained and clarified through the events that passed through the Messenger of God's (may God's prayers and peace be upon him) life and his stances towards them.

- That the teacher and the Islamic preacher have an effective model for education and teaching methods, because prophet Muhammad (peace be upon him) was a mentor and a virtuous educator who spared no effort in finding the most effective ways for each stage of his call.

Sheikh Abu Shahba (may God have mercy on him) said : " The best thing that Muslims study (especially the young, educated researchers, and writers) is the study of the Prophet's biography. It is the best teacher and educator. It is a school from which the first generation of Muslims, male and female, graduated. It contains what the Muslim and the seeker of perfection desire, such as religion and worldly matters, faith and belief, knowledge and science, etiquette and ethics, politics and intelligence, guidance and leadership, justice and mercy,

heroism and struggle, jihad and martyrdom for the sake of faith and Sharia, lofty human ideals, and virtuous moral values"[3].

One of the most important things that makes his biography (peace be upon him) fulfil all these aims is that his life (peace and blessings be upon him) includes all the human and social aspects that exist in a person, whether in terms of being an independent individual or in terms of being an active member of society.

[3] - Alsiyrah Alnabawia Ala Daw' Alquran Wa Al Sunah: the introduction(1/7-8).

An overview of the Arabian Peninsula before Islam

Geography of the Arabian Peninsula:

Arabia is located in the southwestern part of Asia, and it is a peninsula surrounded by water on three sides: the Red Sea from the west, the Arabian Gulf from the east, and the Indian Ocean from the south. As for the north, it extends from the city of Gaza and passes through the Dead Sea from the south, then to Damascus, and from there it reaches its borders with the Euphrates.

It is called a peninsula because water surrounds it on only three sides. As for its strategic location, it is of great importance. It connects the countries of the Mediterranean basin with South and East Asia, and it also connects to Africa through the Sinai desert, which is a vital route for transporting trade, and many civilizations have established themselves there. The Arabs divided the Arabian Peninsula into five sections, namely: Yemen, Hijaz, and Tohama, Al Arood, and Najd.

Intellectual life

The inhabitants of the Arabian Peninsula speak the Arabic language, which belongs to the group of Semitic languages and is the oldest of them. The oldest inscriptions found in Arabic date back to the fourth century AD. A wide oral literary movement, including poetry and prose, was accompanied by a critical movement of sermons and poems that were delivered in pre-Islamic markets (Okaz, Al-Marbad, Magna, etc.), and these literary meetings helped to unify the language of the Arabs as the Quraysh language in which the Qur'an was revealed prevailed. All the Arabs were able to understand it (the Qur'an) because of the convergence in their languages and dialects. Their poetry and sermons before Islam reveal literary prowess, linguistic expansion, and a taste for meaning, which indicates sophistication and literary prosperity, which prepared them for the rhetorical miracle of the Qur'an as it challenged them to be fluent in the art of speech, eloquence of expression, sensitivity of feeling, and the power of sense.

The social and moral status:

The tribe is considered the social unit in Arab countries, and it consists of:

- The origin members: They are the men of the tribe who are bound by blood ties, as they belong to one ancestor.

- The Allies: they are men or small tribes who belonged to the tribe to take refuge in it.
- Slaves: their source is prisoners of war or purchase.

The tribe is headed by a sheikh who is characterized by wisdom, courage, and generosity and he is usually old. The notables of the tribe gather around the sheikh in his tent or house to discuss the affairs and interests of the tribe and to arbitrate between its members when a dispute arises. Thus, consultation is practiced in the tribe. Several large tribes may ally themselves against other tribes or to carry out a certain task, as happened in Mecca in "Hilf al-Fodul", or they may conclude "Elaf" treaties that guarantee the safety of trade routes, as in the case of the Quraysh and the Arab tribes that live along those roads.

The economic situation

The economy of the Arabian Peninsula at that time was based on the ancient Arab trade network, and in addition to that, there were multiple economic activities, including agriculture, which flourished in some areas despite the absence of permanent rivers in the Arabian Peninsula. In the past, the Arabs used dam systems and irrigation canals, especially in Yemen, eastern Arabia, the Valley of the Villages north of the Hijaz, and Taif, and those areas produced varieties of grains and fruits. The economy of Mecca was solid. where it was a commercial and religious center. where it was an important commercial and religious center, due to the passage of trade caravans coming from the north and the south, and its religious importance is due to the presence of the Holy Kaaba in it, to which pilgrims come every year, which helped in economic prosperity as well.

The Quraysh tribe were traders. Their caravans used to set out in the summer to the Levant and Egypt, and in the winter, these caravans headed south to Yemen. The major commercial caravans were going back and forth, and they passed through the outskirts of the Arabian Peninsula on three main axes: there was the southern-northern caravan road, as it used to travel from Jeddah in the Hijaz to the Levant, Sinai, and Egypt, and the second road was located in the eastern outskirts of the Arabian Peninsula, heading from the Arabian Gulf in southern Iraq to reach Mesopotamia in the north, to ascend from there to Damascus As for the third road, it was located in the west of the Arabian Peninsula and passed along the coast of the Red Sea, starting from Yemen through Jeddah, then heading north to the Levant, passing through Petra. These seasonal trips, summer

and winter, remained with the Arabs, Mentioned in the Holy Quran in Surat Quraish.

The religious situation:

In the period before Islam, most of the Arabs had lost the teachings of God's prophets, such as Hood and Saleh, as well as the teachings of Haneef, the religion of their father Ibrahim, and they became pagans who worshipped idols. Some of them professed Christianity and Judaism, and a small number of others followed the Sabean and Hanifite religions.

Paganism:

There were 360 chains scattered around the Kaaba in Mecca. Each Arab tribe or clan had its own idol, and there were distinct idols such as Al-Lat, Al-Uzza, and Manat; there are other idols mentioned in the Qur'an, and they had a special place among the Arabs, namely: Wad, Su'a, Yaghuth, Ya'ooq, and Nasr. There was also the great deity Hubal.

The supreme divinity was entrusted to God alone in the Arabs' ignorance prior to Islam, and they revered Him as a dominant and effective force; however, they used to associate partners with God in worshipping idols, to which they sought closeness according to their needs for each of them.

Haneef:

They are the people who, during the time of Jahiliyah (the pre-Islamic period), rejected the idolatry in their society. These people were searching for the true religion of Prophet Ibrahim.

Christianity:

Christianity spread widely among the Arabs of the Levant and Iraq, while in the west of the Arabian Peninsula, Najran was the centre of Christianity.

Judaism:

A number of tribes from outside Mecca embraced Judaism, such as the Banu Qurayza, Banu Nudir, and Banu Thalabah. Some Arab tribes also embraced Judaism after they came to the Arabian Peninsula for trade. Jehovah, who is their

own god, made them call themselves God's chosen people, and they had no god but him. The Jews were racist for their religion and closed on themselves, and their obsession became collecting money, awakening strife among the tribes to preserve their existence.

The Prophet's Birth

The Prophet's Birth

The Prophet's noble lineage:

Muhammad Ibn Abdullah Ibn Abdul Muttalib Ibn Hashim Ibn Abd Manaf Ibn Qusai Ibn Kilab Ibn Murrah Ibn Ka'b Ibn Luay Ibn Ghalib Ibn Fahr Ibn Malik Ibn Al-Nadr Ibn Kinana Ibn Khuzaymah Ibn Mudraka Ibn Elias Ibn Mudar Ibn Nizar Ibn Maad Ibn Adnan"[4].

The Prophet's Birth:

The Master of the Messengers Muhammad (may God's prayers and peace be upon him) was born in Mecca on the morning of Monday, the ninth of the month of Rabi' al-Awwal, the first year after the Elephant Incident, and that corresponds to the twentieth or the twenty-second of April in the year 571 CE. Prophet Muhammad's father died before he was born, and when his mother gave birth to him, she sent to his grandfather, Abd al-Muttalib, informing him of his grandson's birth, so he came happily, entered the Kaaba with him, prayed to God and thanked him, chose the name Muhammad for him – a name unknown to the Arabs at that time– and circumcised him on the seventh day, as the Arabs used to do"[5].

The Prophet's childhood

Prophet Muhammad's father died before he was born, and he was raised by his mother. At that time, it was a custom for Arabs living in towns to send their young boys to the desert to live with a bedouin tribe for a few years, so they could grow stronger and healthier in the harsh climate, learn the ways of the desert, and learn from their manners; it also represented a return to their roots. No one originally wanted to take Prophet Muhammad (peace be upon him) as an infant because he was an orphan and they wouldn't have gotten much money from him. Then the Prophet Muhammad's mother, Amnah, eventually sent her child to live with a poor lady named Halima and her husband to spend a couple of years or so in the desert. As soon as they brought on Prophet Muhammad (peace be upon him) as a child, they began to see miracles around them. Their old

[4] - Ibn Hisham(1/1-2)

[5] - Ibn Hisham (1/159-160)

goat, which had stopped producing a while back, started to produce milk again, and their camel, which was weak and slow, gained strength and speed.

After he reached the age of two years, she (Halima Al Saadia) took him back to his mother and asked her permission to let Muhammad (peace be upon him) stay with her for what she saw as goodness and blessings from his custody and for fear of illness in Mecca, so she got permission from his mother and went back with him again.

The splitting of the Prophet's chest incident

It has been reported in Muslim's book of authentic hadiths that:

«When Prophet Muhammed was playing with two boys, Gibrael came and took Prophet Muhammed (peace be upon him) away, split open his chest, and took out his heart. Gibrael then took a lump out of Prophet Muhammed's heart and said, 'This is your portion of Satan.' Next, he washed Prophet Muhammed's heart with Zamzam water in a gold container. After that Prophet, Muhammed's heart was joined together and restored to its place (in his chest). The two boys quickly ran to his mother (through breastfeeding), i.e. Halima, and told her, 'Muhammed has been killed.' Therefore, they all went towards Prophet Muhammed (peace be upon him). Prophet Muhammed's face had changed color.» Anas (may Allah be pleased with him) added, «I saw the mark of the thread on Prophet Muhammed's chest.»[6].

Halima feared for him after this incident and returned him to his mother, so he stayed with his mother until he was six years old, and Amna decided to visit her husband's grave in Yathrib, so she left Mecca on a journey of five hundred kilometres and with her, her orphan son Muhammad, peace be upon him, her servant, Um Ayman, and Abd al-Muttalib, so she stayed for a month, then returned, and while she was returning, the disease became severe on her, and she died in Al-Abwaa, between Mecca and Madinah"[7].

Abd al-Muttalib brought him back to Mecca. He loved him very much, and he preferred him to his children. His grandfather, Abd al-Muttalib, died in Mecca at the age of eight years, two months, and ten days, and he decided before his death to entrust the bail of his grandson to his uncle, Abu Talib, his father's brother"[8].

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[6] - Saheh Muslim (1 / 92)

[7] - Ibn Hisham(1/168)

[8] - Ibn Hisham (1/169)

The Prophet as a young man

The Prophet Muhammad was content to work as a shepherd, and when He - may God's prayers and peace be upon him - passed the age of twenty, he had the opportunity to travel with the trade caravan to the Levant.

Khadija bint Khuwaylid - who is one of the most honorable women of Quraysh and the most noble of them in morals, and the most wealthy of them - was looking for an honest man who would trade for her with her money and go with the people with the trade caravan to the Levant. So the prophet Muhammad (may God bless him and grant him peace) agreed and he went with her servant named Maysara to the Levant.

The caravan sold all its trade, and bought whatever it wanted of the goods, and Maysara was looking at prophet Muhammad and amazing at his grace and morals and the great profit he made with the money of Khadija.

The marriage of Muhammad - may God bless him and grant him peace - to Khadija:

Khadija (May Allah be pleased with her) listened to Maysara in astonishment, and she was sure of the honesty of Muhammad - may God bless him and grant him peace - and his good morals, so she wished to marry him, so Khadija sent her friend Nafisa bint Munabih to propose marriage to the prophet Muhammad, and Muhammad - may God bless him and grant him peace - agreed to this marriage.

They lived a good and successful life together, and God Almighty blessed them with sons and daughters, so she bore him six children: Zainab, Ruqayyah, Umm Kulthum, Fatima, Abdullah, and Al-Qasim, and with him the Prophet's nickname is said: Abu Al-Qasim.

Building the Kaaba and the story of the Black Stone:

The Quraysh met to rebuild the Kaaba, and during the construction, they differed over who would have the honor of placing the Black Stone in its place, and the dispute intensified between them, and it almost turned into a war between the Quraysh tribes, but they reconciled their matter, and agreed that the first person who enter to them would decide in this matter.

Suddenly their faces shone with joy and pleasure when they saw Muhammad approaching them. Every one of them loves him and trusts him in his justice, honesty, soundness of mind, and correctness of his opinion. They presented the matter to him and asked him to judge between them. So the Messenger - may God's prayers and peace be upon him - took off his upper garment and placed the stone on it, then he ordered the tribal leaders to that each man of them take one end of the garment. until they brought the stone to its place. Then the Messenger - may God bless him and grant him peace - carried it with his honorable hand and put it in its place, and thus God protected them from the evil of fighting.

The Beginning of the Revelation

The Beginning of the Revelation

The Messenger (may God bless him and grant him peace) was alone in the cave of Hiraa in the month of Ramadan, leaving everyone around him. He kept away from all falsehood, trying to get as close to every right as he could, thinking about God's creation and his creativity in the universe, and his visions were clear and unmistakable.

Narrated 'Aisha (the mother of the faithful believers): The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hiraa where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, ""I do not know how to read. The Prophet added, ""The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous."" (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, ""Cover me! Cover me!"" They covered him till his fear was over and after that he told her everything that had happened and said, ""I fear that something may happen to me." Khadija replied, ""Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, ""Listen to the story of your nephew, O my cousin!"" Waraqa asked, ""O my nephew! What have you seen?"" Allah's Apostle described whatever he had seen. Waraqa said, ""This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out."" Allah's Apostle asked, ""Will they drive me out?"" Waraqa replied in the affirmative and said, ""Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly."" But after a few days Waraqa died and the Divine Inspiration was also paused for a while"[9].

Jabir bin 'Abdullah Al-Ansari narrated while talking about the period of pause in revelation reporting the speech of the Prophet ""While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hiraa' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly"[10].

[9] - Sahih Al Bukhary (page or number: 6982)
[10] - Sahih Muslim (page or number: 161)

The Meccan era

The secret call

The conditions of the call in Mecca did not settle due to the spread of idolatry and polytheism. As a result, it was difficult to directly call for God's monotheism in it at the start of the matter, so the Messenger of God began to call secretly.

The Prophet (peace be upon him) began by calling his family and anyone who saw in him sincerity and a desire to know the truth, so his wife Khadija, Zayd bin Haritha, Ali bin Abi Talib, and Abu Bakr Al-Siddiq were the first to believe in his call. Then Abu Bakr supported the Messenger in his call, so he called people to Islam, and they embraced Islam. Their names were: Othman bin Affan, Al-Zubayr bin Al-Awam, Abd Al-Rahman bin Awf, Saad bin Abi Waqqas, and Talha bin Obaidullah. After three years of secrecy, Islam gradually spread in Mecca until the prophet made the call in public"[11].

The beginning of the public call

The Messenger of God (peace be upon him) began to call his clan openly. God Almighty said: And warn your tribe (O Muhammad SAW) of near kindred."[12], So the Messenger climbed Mount Al-Safa and called the Quraysh tribes to God's monotheism, but they mocked him. The Messenger did not hesitate in calling, and Abu Talib took upon himself the protection of him and did not pay attention to the position of the Quraysh towards the Messenger.

The Boycott

The Quraish tribes agreed to boycott the Messenger and those who believed in him. This boycott included:

- Ban of trading with supporters of Muhammad.
- Ban of having relations and social interactions with Muslims.
- Ban of marrying with them.

These items were documented on a board and hung on the wall of the Kaaba. The boycott lasted for three years, and it ended after Hisham bin Amr consulted with Zuhair bin Abi Umayyah and others to end the boycott, and they ripped open the

[11] - Al Raheeq Almokhtom: page:65-72 in brief) By safy Al Rahman Almobarakafory.
[12] - Sura AL-SHUARA (Quranic verse:214).

boycott document to find that everything except "in your name, O God" had disappeared from it, thus the boycott was lifted"[13].

The year of grief

The lady Khadija (who served as a supporter of the Messenger of God) died three years before he migrated to Medina. In the same year, Abu Talib (who was protecting the Messenger from the harm of the Quraysh) became seriously ill, and the Quraysh took advantage of his illness and began to severely harm the prophet (peace be upon him).

When Abu Talib's illness became severe, a group of the Quraysh's nobles asked him to stop the Messenger from calling to Islam, so Abu Talib told him what they wanted, and the Prophet did not pay attention to that. Before the death of Abu Talib, the Messenger tried with him to utter the Two Declarations of Faith, but he did not respond, and he died. The Prophet was deeply saddened and sad by his death and the death of Khadija (may God be pleased with her), thus that year was called the year of grief "[14].

The call outside Mecca

After the deaths of his wife and his uncle, the Messenger of God (peace be upon him) went to Taif to call Thaqif tribe to Islam. He asked Thaqif for his victory, protection, and belief in Islam, hoping for them to accept it, but they did not respond and met him with ridicule and mockery.

Migration to Abyssinia

Because of the torture and harm they were subjected to, the Messenger of God urged his companions to migrate to the land of Abyssinia, telling them that there is a king with whom no one is wronged, so they set out as immigrants, and their number reached eighty-three men. When Quraysh learned about the immigration, they sent Abdullah bin Abi Rabia and Amr bin Al-Aas with gifts to Negus, King of Abyssinia, and they asked him to return the immigrant Muslims; because they left their religion, which they used to follow, but the Negus did not hand over Muslims to them.

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[13] - Fiqh Al siyrah (page:127-130) in brief.

[14] - Tahtheeb Sirat Ibn Hisham (page:94-95 in brief) by Abd Alsalam Haroon.

The Negus asked the Muslims to explain their position, so Jaafar bin Abi Talib spoke about them and told the Negus that the Messenger had guided them to the path of righteousness and truth, away from the path of vices, so they believed in him, and they were subjected to harm and suffering because of that, and Jaafar read to him the beginning of Surah Maryam, so he (the Negus) wept bitterly and told Quraysh's messengers that he would not hand over anyone to them, and he returned their gifts to them. But they returned to the Negus the next day, telling him that the Muslims disagree with what the Christians say about Jesus, son of Mary. So the Muslims told him that he (Jesus) is God's servant and His Messenger, and as a result, the Negus believed the Muslims and did not hand over them to Quraysh's messengers"[15].

[15] - Tahtheeb Sirat Ibn Hisham (page:72-77 in brief) by Abd Alsalam Haroon.

The Journey of Israa and Miraj

The narrations that determined the history of the Israa and Miraj journey differed; it was said that it was on the night of the twenty-seventh of the month of Rajab of the tenth year of the prophecy, and some of them said that it was five years after the prophecy. The journey was that the Messenger of God travelled from the Sacred House in Mecca Al-Mukarramah to Jerusalem, and then he ascended to heaven on an animal called Al-Buraq, accompanied by Gabriel (peace be upon him)"[16].

Narrated Malik bin Malik: The Prophet said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam-zam water and (my heart was) filled with wisdom and belief. Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper asked, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!" Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you? Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' - (The Prophet added:). -There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same

[16] - Al Raheeq Almokhtom: page:124-127 in brief) By safy Al Rahman Almobarakafory

questions and answers were exchanged as in previous heavens. There I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet". Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed O son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)' " Allah's Apostle was addressed by Allah, "I have decreed My obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds"[17].

[17] - Sahih Al-Bukhari (4:429)

Narrated Anas bin Malik: Allah's Apostle described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened. When I went over the second heaven, there I saw Yahya (i.e. John) and 'Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him

and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked. 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked,'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me),' This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep beCause after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked,' Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-

ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary.' Behold! There ran four rivers; two were hidden and two were visible. I asked, 'What are these two kinds of rivers, O Gabriel?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers"[18].

[18] - Sahih Al-Bukhari (5:227)

The First and Second Pledge of Al-Aqaba

A delegation of Al Ansar, numbering twelve men, came to the Messenger to pledge allegiance to him on the monotheism of God (glory be to Him) and not to steal, or fall into adultery, sin, or perjury. The pledge took place in a place called Aqaba; so it is named the first pledge of al-Aqaba, and the Messenger sent Musaab bin Umyr with them to teach them the Qur'an and clarify matters of religion. In the following year, during the Hajj season, seventy-three men and two women came to the Messenger of God to pledge allegiance to him, and that was the second pledge of Al-Aqaba"[19].

[19] - Tahtheeb Sirat Ibn Hisham (page:102-105 in brief) by Abd Alsalam Haroon

The Prophet's Hijrah "Migration"

Medina Era

The Beginning of Migration

The Muslims Migration

Muslims migrated to Medina to preserve their religion and themselves and to establish a safe homeland in which they could live according to the principles of Sharia. Abu Salamah and his family were the first to emigrate, and Suhaib followed him after he gave up all his money to the Quraysh to leave Mecca and for the sake of monotheism of God, and so the Muslims followed each other in emigration until Mecca almost became devoid of Muslims, which made the Quraysh fear the consequences of Muslim emigration. A group of them gathered in Dar al-Nadwa in search of a way to get rid of the messenger (upon him be peace and blessings), and they agreed that they would take a young man from each tribe and kill the messenger with the hand of one man, thus his blood would disperse among the tribes, so Banu Hashim would not be able to take revenge on them"[20].

The Prophet Migration

On the same night, God permitted His Messenger (peace be upon him) to emigrate, so he took Abu Bakr as his companion, made Ali sleep in his bed instead of him, and recommended him to return the deposits that he (the prophet) had to their owners, and the prophet hired Abdullah bin Uriqat to guide him to the way of Medina, so the prophet went out with Abu Bakr, heading for the cave of Thor. When the Quraysh learned of their plan's failure and the Prophet's emigration, they began to search for him, until one of them reached the cave, and Abu Bakr became very concerned about the Prophet, but the Prophet reassured him. The men of Quraysh could not see them and returned disappointed. the prophet and his companion Abu Bakr stayed in the cave for three days until conditions stabilized and the search for them ended, then they resumed their journey to Medina, and they arrived there in the thirteenth year of the prophecy, on the twelfth day of the month of Rabi` al-Awwal. The Prophet stayed fourteen nights in Bani Amr ibn Awf, during which he established the Quba Mosque, the first mosque built in Islam, and after that he began to establish the foundations of the Islamic state.

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[20] - Fiqh Al Siyrah (page:165-181) in brief

Building the Mosque

The Messenger of God ordered the construction of the mosque on land that he bought from two orphan boys. As a place for Muslims to meet for prayer and other matters, in addition to learning legal sciences and deepening ties and relations among Muslims.

Fraternity

The Messenger of God created brotherhood between Al Muhajireen and Al Ansar[21] among the Muslims according to the foundations of justice and equality. The state can only be established by uniting its members and establishing a relationship between them based on love for God and His Messenger. Thus, the Messenger of God linked their brotherhoods to their faith, and fraternity was granted to individuals to bear each other's responsibilities.

Medina document.

Medina needed an order to organize it and guarantee the rights of its individuals, so the Messenger wrote a document that was like a constitution between the immigrants (Al Muhajireen), Al Ansar, and the Jews. That document was of great importance, as it was like the constitution that regulates the affairs of the state at home and abroad. The Messenger established the rules according to the rules of Islamic law (Sharia), as it was fair in dealing with the Jews, and its provisions indicated four of the special principles of Islamic law, which are:

- The religion of Islam depends on the unity and cohesion of Muslims.
- Islamic society can only be established by the symbiosis and solidarity of all individuals.
- Justice is applied in a detailed and accurate manner.

- Muslims always back to the rule of God - the Almighty - which is explained in His law(Sharia).

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[21] - Al Ansar: They are a people who lived in Medina, and they supported the Prophet (peace be upon him), and they welcomed the Prophet and Al Muhajireen immigrants when the infidels drove them out of Mecca, and they believed in the Prophet Muhammad, may God's prayers and peace be upon him, and fought with him. The Prophet praised them in Sunnah and also God (Almighty) praised them in the Holy Qur'an.

The Prophet's Battles

War Ethics in Islam

The Prophet (upon him be peace and blessings) waged a number of battles with the aim of establishing the truth and calling people to the monotheism of God (the Almighty) by removing the obstacles that prevent the spread of Islam. It should be noted that the invasions that the Messenger fought were a practical model in showing the image of the virtuous warrior and respect for humanity.[22]. Islam, as a practiced religion, does not rule out the possibility of war against a nation that is not willing to live in peace and has become a threat to the existence of the benign nation.

When there is no other option and in the face of persecution, the believers are permitted to fight with vigor and full preparation, but not ruthlessly. Modern war is always followed by pillage, looting, debauchery, and general massacre.

In the Battle of Mu'ta, the Prophet Mohammed recommended the army:

"I advise you to fear Allah and to consider the welfare of the Muslims with you. Do not act, treacherously. Do not steal from the spoils of war. Do not kill a newborn [woman, a decrepit person, or a person in a sacred sanctuary. Do not [cut palm trees. Do not cut down trees. Do not destroy a building."[23].

Allah's Messenger (peace be upon him) also said, "Do not kill a child, woman, aged person, sick person or monk. Do not cut down fruit-bearing trees. Do not destroy an inhabited place. Do not slaughter a camel or cow except for food. Do not drown bees or burn them."[24].

- Do not kill a child, woman, decrepit person, or sick person.
- Do not kill a person in a sacred sanctuary or a monk.
- Do not demolish a temple.
- Do not make for palm trees.
- Do not cut down fruit-bearing trees, and Do not destroy a building.
- Do not destroy an inhabited place.

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22 - Khatam Al Nabiiyn: page 526 in short) by Mohamed Abu Zuhra.

23 - Al-Sunan Al-Kubra of Bayhaqi volume 9, page 69, and Subul al-Huda wa'l-Rashad volume 6, page 146.

24 - Bayhaqi narrated it in Al-Sunan

The Great Battle of Badr "Badr Al Kobra".

It took place in the second year of the Hijrah, on the seventeenth of the month of Ramadan. The reason for this battle was the Muslims' attempt to take over the Quraysh's caravan heading to Mecca, led by Abu Sufyan, so the Quraysh rushed to protect their caravan, and fighting took place between the Muslims and the polytheists. The number of the polytheists was a thousand fighters, while the number of Muslims was three hundred and thirteen fighters. It ended with the victory of the Muslims, killing seventy of the polytheists, and capturing seventy others, and then they were released.

The Battle of Uhud.

It took place in the third year of the Hijrah, on a Saturday corresponding to the fifteenth of Shawwal, and the reason for this war was the Quraysh's desire to take revenge on the Muslims for what happened to them in the battle of Badr. The number of the polytheists reached three thousand fighters, while the number of Muslims was about seven hundred men, and fifty of them were on the mountain. When the Muslims thought that they had won, they began to collect the spoils, so Khaled Ibn Al-Walid (who was then a polytheist) took the opportunity and turned on the Muslims from behind the mountain and fought them, which led to the victory of the polytheists over the Muslims.

The Battle of Banu al-Nudair.

Banu al-Nudair is a Jewish tribe that broke the covenant with the Messenger of God, conspired against him, and tried to kill him, so the Messenger ordered them to get out of Medina, but the leader of the hypocrites, Abdullah bin ubay, told them (the Jews) to stay in their places and promised to support them with fighters, but he didn't, and the battle ended with the evacuation of the Jews from Medina.

The Battle of Al Ahzab.

It took place in the fifth year of the Hijrah, and the reason for the battle was that the heads of Bani Nudair went to the Quraish to incite them to fight the Messenger of God (peace be upon him). Salman Al-Farsi advised the Messenger to dig a trench, and that is why this battle is also called the "Battle of the Trench," and it ended with the victory of the Muslims.

The Battle of Banu Qurayza.

It took place in the fifth year of Hijrah, and the reason for the battle was that the Jews of Banu Qurayza broke the covenant with the Messenger of God, and they formed an alliance with the Quraysh in an attempt to betray the Muslims. So the Messenger of God prepared three thousand Muslim fighters and besieged them for twenty-five nights, so the situation worsened for them, and they submitted to the order of the Messenger of God.

The Battle of Al-Hudaibiah.

It took place in the sixth year of Hijra, in the month of Dhu'l-Qa'dah, after the Messenger saw in a dream that he and those with him were going to the Sacred House while they were safe. To let the Quraysh know that they did not want to fight, they arrived at Al-Hudaibiah, but the Quraysh prevented them from entering, so the Messenger sent to them Othman Ibn Affan to inform them of the truth of their coming, and it was rumored that he was killed, so the Messenger of God prepared the equipment to fight them, so they sent Suhail bin Amr to agree with them on a treaty, and the treaty was completed, and the Muslims returned to Mecca.

The Treaty was:

- Preventing war for ten years.
- Any man who left the Prophet would not be returned to him.
- Any man who left Mecca would be returned to them.

The Battle of Khaibar.

It took place in the seventh year of the Hijrah, at the end of the month of Muharram, the Messenger of God planned to get rid of the Jewish groups. as it poses a threat to Muslims, and the messenger achieved his purpose and removed their danger.

The Battle of Muatah.

It took place in the eighth year of Hijra, in Jumada al-Awwal, the reason for the war was the Prophet's anger at the killing of Al-Harith Ibn Omair Al-Azdi. The Messenger commanded Zaid Ibn Haritha over the Muslim army and recommended the leadership of Jaafar if Zaid was injured, then the leadership of

Abdullah Ibn Rawaha after Jaafar. He also asked them to call people to Islam before starting the fighting, and the battle ended with the victory of the Muslims.

The conquest of Mecca

It took place in the eighth year of the Hijrah during the month of Ramadan. The reason for the battle was the attack of Bani Bakr on the Bani Khuza'a, which killed a number of them. The Messenger of God and those with him prepared to march to Mecca, and Abu Sufyan embraced Islam at that time, and the Messenger of God granted security to those who entered his (Abu Sufyan's) house as an appreciation of his position. The Messenger entered Mecca, circumambulated around the honourable Kaaba, destroyed idols, prayed two rak'ahs at the Kaaba, and forgave the Quraysh.

A great example of his forgiveness and perseverance was evident when he pardoned the people of Mecca after its conquest. When the Messenger of Allah gathered the people, who had abused, harmed, and tortured him and his companions and had driven them out of the city of Mecca, he said, "What do you think I will do to you?" They answered: "You will only do something favorable; you are a kind and generous brother and a kind and generous nephew!" The Prophet said: "Go; you are free to do as you wish."

The Battle of Hunain

It took place in the eighth year of Hijra, on the tenth day of the month of Shawwal, and its reason lies in the belief of the nobles of the Hawazin and Thaqif tribes that the Messenger would fight them after the conquest of Mecca, so they decided to take the initiative to fight and planned for that. The victory at the beginning of the fighting was for Hawazin and Thaqif, then it turned to the Muslims after the steadfastness of the Messenger of God and those with him.

The Battle of Tabuk

It took place in the ninth year of the Hijrah, in the month of Rajab, due to the desire of the Romans to eliminate the Islamic State in Medina, and the Muslims went out to fight and stayed in the Tabuk region for nearly twenty nights, and they came back without a fight.

Correspondence to kings and princes

The Messenger of God sent a number of his companions as messengers to call the kings and princes to the monotheism of God (glory be to Him). Some of the kings embraced Islam, and some of them stayed with their religion, including[25]:

- Amr ibn Umayyah al-Damri to Negus, King of Abyssinia.
- Hatib bin Abi Balta'a to the Muqawqis, king of Egypt.
- Abdullah bin Huthafa al-Sahmi to Chosroes, king of Persia.
- Dihya bin Khalifa al-Kalbi to Caesar, king of the Romans.
- Alaa bin Al-Hadrami to Al-Mundhir bin Sawi, King of Bahrain.
- Suleet bin Amr Al-Amiri to Hawthah bin Ali, the king of Al-Yamama.
- Shuja bin Wahb from Bani Asad bin Khuzaymah to Al-Harith bin Abi Shamr Al-Ghassani, the ruler of Damascus.
- Amr ibn al-Aas to the King of Oman Jaifer and his brother.

[25] - Al Raheeq Almakhtom: page:320-330 in brief) By safy Al Rahman Almobarakafory.

Delegations

After the conquest of Mecca, more than seventy delegations from the tribes came to the Messenger of God, declaring their conversion to Islam. Including[26]:

- "Abdu Qais" delegation, and they flocked twice; The first in the fifth year of Hijrah, and the second in the year of delegations.
- "Doss" delegation, as they came at the beginning of the seventh year of Hijrah, when the Messenger of God was in Khaybar.
- "Farwa bin Amr al-Juthami" in the eighth year of Hijrah.
- "Sada" delegation in the eighth year of Hijrah.
- Kaab bin Zuhair bin Abi Solma.
- "Othrah" delegation in the month of Safar of the ninth year of Hijrah.
- "Thaqif" delegation in the month of Ramadan of the ninth year of Hijrah.

The Messenger of God (peace be upon him) also sent Khalid Ibn Al-Walid (He embraced Islam at that time) to Bani Al-Harith Ibn Kaab in Najran, calling them to Islam. A number of them embraced Islam, and Khalid proceeded to teach them the principles of religion and the rules of Islam. The Messenger of God sent Abu Musa and Moath Ibn Jabal to Yemen before the farewell pilgrimage"[27].

[26] - Al Raheeq Almokhtom: page:408-415 in brief) By safy Al Rahman Almobarakafory.

[27] - Alsiyrah Alnabawia - part 4, page:188-218 in brief) By Ibn Katheer (may God have mercy on him).

The farewell Sermon "pilgrimage"

The farewell pilgrimage is the first and last pilgrimage for the Prophet Muhammad (peace be upon him). The farewell pilgrimage was called by this name because when the Prophet Muhammad bade the people farewell during it, he delivered a farewell sermon that included several religious and moral values, so it is also called a "farewell sermon". In this sermon, the prophet (peace be upon him) taught them the matter of their religion, reminded them of the necessity of adhering to what was mentioned in the Holy Qur'an and the Sunnah of the Prophet, and advised them to communicate the Sharia to those who were absent from this sermon."[28].

It took place in the 10th year of the Hijrah after the conquest of Mecca on the 20th of Ramadan in the 8th year of the Hijrah.

After the Prophet praising, and thanking God he said:

"O people, lend me an attentive ear, for I know not whether, after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully, and take these words to those who could not be present here today.

O people, just as you regard this month, this day, and this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that HE will indeed reckon your deeds. Allah has forbidden you to take usury (interest); therefore, all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest and that all the interest due to Abbas ibn 'Abd'al Muttalib (his uncle) shall henceforth be waived.

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O people, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat

[28] - Fiqh Al Sirah -page:486-489 in short) by Muhammad Al-Ghazali.

your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O people, listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before Allah and answer your deeds. So beware, do not stray from the path of righteousness after I am gone.

O people, no prophet or apostle will come after me, and no new faith will be born. Therefore, reason well, O people, and understand the words that I convey to you. I leave behind me two things: the Qur'an and my example, the Sunnah, and if you follow these, you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed your message to your people"[29].

[29] - Narrated by Muslim [1218] and Abu Dawood [1905] and Ibn Majah [3074] and al-Darimi [1850]).

The Prophet's Death (peace be upon him)

Soon after this sermon "farewell sermon", his last in the mosque, the Prophet Muhammad became so weak that he could not move. He then appointed Abu Bakr (his right-hand man) to lead the prayers. He spent the rest of his illness in the home of his beloved wife, Aisha (May Allah be pleased with her). On the early morning of the twelfth of Rabi' al-Awwal, three months later, the prophet's fever abated, and he went to the mosque with assistance. He sat on the right of Abu Bakr and completed the prayer while seated"[30].

Hours later, he lost consciousness. His last words were "My Lord, grant me pardon". There is a hadith narrated by his wife, Aisha, where she heard him tell the angel that he'd rather die and meet God than stay on Earth"[31]. He died in the evening of the twelfth of Rabi' al-Awwal (June 8, 632 C.E.) at the age of sixty-three, in the arms of his wife Aisha.

The news of Prophet's death was so hard on his companions and fellow Muslims that some of them refused to believe that he had passed away. After that, Abu Bakr (May God be pleased with him) went to the mosque and delivered one of the noblest speeches:
"O People! If Muhammad is the sole object of your adoration, then know that he is dead. But if it is Allah (The One God) you Worshiped, then know that He does not die." He then recited the following verse from the Qur'an, 3:144, which was revealed after the Battle of Uhud: " Muhammad (SAW) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful"[32].

The Prophet was buried the next day at the same place where he died. The place of his burial was decided by his saying as related by Abu Bakr (May God be pleased with him): "Allah does not cause a prophet to die but in the place where he is to be buried"[33]. Thus, the Messenger of God (peace be upon him) passed away, leaving us a way of life and a constitution that regulate all our affairs, which are the Holy Qur'an and the Sunnah, with which we live a happy life in this world and the hereafter.

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[30] - Al Raheeq Almokhtom: page:464 - 472 in brief) By safy Al Rahman Almobarakafory.
[31] - Narrated by Al-Bukhari, in Sahih Al-Bukhari, on the authority of Aisha (the mother of the believers) page or number: 5674.
[32] - Surah Āl-'Imrān Verse 144.
[33] - Narrated by Al-Tirmidhi on the authority of Abu Bakr (Page or number: 1018)

The Prophet's Home

The Prophet's Family

The Messenger (peace be upon him) is an example to follow in his noble generous morals and his sublime dealings with his wives, children, and companions; thus, he was able to instill principles and values in souls.

God (the Almighty) enacted mating between males and females and made the relationship between them based on affection, mercy, and tranquility. Allah (the Almighty) said: "And of His signs is that He created for you wives from among yourselves, that you might reside with them, and has put kindness and mercy between you. Surely, there are signs in this for those who think."[34].

The Messenger followed the previous verse, and he advised his companions to take care of women and treat them well, so he - may God's prayers and peace be upon him - consoled his wives, eased their sorrows, appreciated their feelings, and praised them, as he used to help them with housework and goes out for walks with them to strengthen the bonds of love and affection.

Al-Aswad Ibn Yazid (May Allah be pleased with him) reported: 'Aisha (May Allah be pleased with her) was asked: "What did Messenger of Allah (used to do inside his house?" She answered: "He used to keep himself busy helping members of his family, and when it was the time for Salah (the prayer), he would get up for prayer"[35].

[34] - Surah Al Room (Quranic Verse: 21).
[35] - Sahih al-Bukhari (page or number: 676).

The Prophet's Wives

Khadija bint Khuwaylid:

She (May Allah be pleased with her) is the first wife of the Prophet, and he did not marry anyone else in her life. He gave birth to all his sons and daughters from her, except for his son Ibrahim, who was born from Maria Al Qibtiya "the Coptic". Al-Qasim was the first born of the Messenger, then he was blessed with Zainab, Um Kalthum, Fatima, and finally Abdullah, who was called "Al Taib" and "Al Tahir."

Sawda bint Zam'a:

She (May Allah be pleased with her) is his second wife, and she gave her day to Aisha out of love for the Prophet (peace be upon him), and Aisha wished to be like her and follow her guidance. Sawda died during the era of Omar Ibn Al-Khattab.

Aisha bint Abi Bakr Al-Siddiq:

She (May Allah be pleased with her) was the Prophet's second favourite wife after Khadija, and she was one of the most knowledgeable people in Sharia sciences. Therefore, the Companions used to ask her about jurisprudence and Sharia. One of her virtues was that the revelation came to the Messenger of God while he was with her.

Hafsa bint Umar Ibn Al-Khattab:

The Messenger of God married her (May Allah be pleased with her) in the third year of migration, and she kept the Qur'an when it was compiled.

Zainab bint Khuzaymah:

She (May Allah be pleased with her) was called "the mother of the poor" because of her eagerness to feed them and fulfill their needs.

Umm Salamah "Hind bint Abo Umayyah":

The Messenger of God married her (May Allah be pleased with her) after the death of her husband, Abo Salamah. The prophet supplicated Allah (the Almighty) for her and told her that she is among the people of Paradise.

Zainab bint Jahsh:

The Messenger married her (May Allah be pleased with her) by order of God, and she was the first wife whose death occurred after the death of the Messenger of God.

Juwayriyah bint al-Harith:

The Messenger of God married her (May Allah be pleased with her) after she fell captive in the Battle of Bani al-Mustaliq. Her name was Barrah, so the Messenger named her Juwayriyah, and she died in the fiftieth year of Hijrah "migration".

Safiyah bint Huyay ibn Akhtab:

The Messenger of God married her (May Allah be pleased with her) after the Battle of Khaybar.

Um Habiba Ramla bint Abo Sufyan:

She (May Allah be pleased with her) is the closest wife to the Messenger of God in lineage with their grandfather, Abd Manaf.

Maimuna Bint Al-Harith:

She (May Allah be pleased with her) is the last wife of the Prophet.

The Prophet's sons

Al-Qasim:

He is the eldest son of the Prophet (peace be upon him), and it was said that Zainab was older than him. He was born before the prophecy, and it was said that he lived for seventeen months before dying. He is the first of the Prophet's sons to die.

Abdullah:

Historians differed as to the date of his birth, before or after the prophecy. He was called "Al Taib" and "Al Taher". Abdullah died young in Mecca.

Ibrahim:

He is the son of the Prophet (may God bless him and grant him peace) from Maria the Coptic, born in the eighth year of Hijra, and the Prophet loved him very much, but he, like his two brothers, died when he was an infant.

The Prophet's Daughters

The Messenger of God (peace be upon him) had four daughters, from his wife, the mother of the believers, Khadija bint Khuwaylid (may God be pleased with her).

Zainab :

She (may God be pleased with her) is the eldest daughter of the Prophet (may God bless him and grant him peace).[36]

She was married to the son of her maternal aunt, Abi Al-Aas bin Al-Rabea, before Islam. After that, she embraced Islam, and he stayed with his polytheism. He fought in the ranks of the polytheists in the Battle of Badr, as he was captured there. Zainab ransomed him with a necklace for her, and years later, Abu al-Aas embraced Islam before the conquest of Mecca, and he returned to Medina and reunion with Zainab (may God be pleased with her).

Ruqayah:

Ruqayah (may God be pleased with her) was born when the Prophet (peace be upon him) was thirty-three years old, and she embraced Islam along with her mother and sisters. She married Othman bin Affan in Mecca, and they emigrated to Abyssinia, where she gave birth to Abdullah, who died at the age of six"[37].

They migrated from Abyssinia to Medina, and Ruqayah fell ill there, and Uthman stayed with her, and she died (may God be pleased with her) at the age of twenty-two years old, and buried in Al-Baqi.

Umm Kolthum:

Umm Kolthum (may God be pleased with her) embraced Islam with her mother and sisters and immigrated to Medina with her father and sisters. After the death of her sister, Ruqayah, Othman bin Affan married her in the third year of the Hijra, and she died in the ninth year of the Hijra, in the month of Sha`ban.

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[36] - Al Estieab Fi Maerifat Al'ashab(page 1853, Part 4 in short) by Ibn Abd al-Barr.

[37] - Asad Al Ghaba (page 114, part 7. In short) by Ibn al-Athir.

Fatima:

Fatima bint Muhammad (may God bless him and grant him peace) is the last and youngest daughter of the Prophet. She was nicknamed Al-Zahraa, and she was born shortly before Islam. And when she migrated to Medina, The cousin of the Prophet, Ali bin Abi Talib (may God be pleased with him) married her in the month of Muharram of the second year of Hijrah "migration". She gave birth to Al-Hassan, Al-Hussain, Zainab and Umm Kulthum.

She narrated on the authority of the Prophet (may God bless him and grant him peace), and her children narrated on her authority, and also Ali (her husband), Aisha, Umm Salamah, Anas, and Salma Umm Rafi' narrated on her authority (may God be pleased with them all).

She passed away in the month of Ramadan, in the eleventh year of the Hijrah "Migration."

The Prophet's personality
Peace be upon him

The Prophet's appearance

Um Ma'bad's Description of the Prophet :

On the authority of Umm Ma‘bad ‘Atikah bint Khalid al-Khuza‘iyyah who said:

’I saw a man of visible radiance and purity, beautiful appearance, bright faced, with neither protruding ribs nor a small head, handsome and fair. His eyes were deep black and large, and his eyelashes were lush. His voice was mellow and soft. The whiteness of his eyes was bright and his pupils were very black. His eyebrows were beautifully arched and connected. His neck was long, his beard densely full. When he was silent, he appeared dignified. When he spoke, he was eminent and crowned with magnificence. His speech was sweet, his words precise, neither too little nor too much. Like a string of pearls flowing down gradually.

He was the most striking and beautiful of people when seen from afar and the fairest of them when seen up close. He was medium height, neither unagreeably tall nor scornfully short; a branch between two branches. Among the three he was the most radiant in appearance, the finest of them in stature. He was surrounded by companions. When he spoke, they listened attentively. When he gave orders, they hastened to fulfil them. Honoured, served and surrounded by followers. He neither frowned, nor criticised’[38].

Ali ibn Abu Talib’s Description of the Prophet:

On the authority of ’Ali ibn Abu Ṭalib (ra) that when he described the Prophet (saw), he would say:

’He was neither excessively tall, nor short, but rather was of a medium stature among (his) people. His hair was neither extremely curly nor straight, but rather it was wavy and flowing. He was neither corpulent nor was his face completely circular, but it was slightly rounded. (His complexion) was fair with some redness. His eyes were very black, his eyelashes were long. His joints were large and his shoulders broad. He was smooth-skinned; a thin line of hair ran from his chest to his navel. His hands and feet were full-fleshed and sturdy. He walked with vigour, as though descending from a height. When he turned to look (at someone or something), he would turn with his whole person.

[38] - Al-Baihaqi and al-Hakim.

Between his shoulders was the Seal of Prophethood, and he is the Seal of the Prophets. His heart was the soundest and most generous of hearts. His speech is the most truthful of speech. He was the gentlest of people and the kindest of them in companionship. Whoever saw him unexpectedly would be awe-stricken. Whoever came to know him would love him. Whoever described him would say, "I saw neither before him nor after him anyone like him"[39].

Ana Ibn Malik's Description the Prophet:

Rabi'ah ibn Abdur Rahman reported: I heard Anas ibn Malik describing the Prophet, peace and blessings be upon him, saying, "He was of medium height among people, neither tall nor short. He had a rosy color, neither fully white nor deep brown. His hair was neither completely curly, nor quite lank. Divine inspiration was revealed to him when he was forty years old. He stayed for ten years in Mecca receiving inspiration, and he stayed ten years in Medina. When he passed away, he had less than twenty white hairs on his head and beard"[40].

[39] - Al -Shama'il al-Muhammadiyyah- by Imam at-Tirmidhi.
[40] - Sahih Al Bukhari (3354).

The Prophet's Morals

The Prophet (peace be upon him) was a trustworthy and honest person before he became a prophet. He never betrayed anyone, nor did he lie or cheat. He was known to people as "Al-Ameen" or "The Trustworthy". People would entrust him with their valuables when they wanted to travel. He was also known as "Al-Sadiq" or "The Truthful" because he never told a lie. He was well-mannered, and he loved to help people. His people loved and revered him, and he had beautiful manners. Before becoming a prophet, he did not drink alcohol, worship a statue or an idol, or take an oath by them.

God (Almighty) sent His Messenger (upon him be blessings and peace) to show people honourable morals, confirm the good ones, and fix what was corrupted, and he was the most moral and perfect of people.

The Prophet (may God's prayers and peace be upon him) was the best of people, the most generous, and the most pious of them, Anas (May Allah be pleased with him) reported: The Messenger of Allah (peace be upon him) was the best of all the people in behaviour"[41].

God (Almighty) praised His Prophet (peace be upon him) and described him as having good manners, Allah Almighty said: " Indeed, you are of a great moral character"[42]

Honesty and Trustworthiness

Prophet Muhammad was well-known for his honesty. The pagans of Mecca, who were openly hostile towards him, would leave their valuables with him as back then. His honesty was tested when the pagans of Mecca abused him and tortured his companions and drove them out of their homes. The prophet ordered his cousin, Ali to postpone his migration to Medina for three days to return to people their valuables.

Patience and Forbearance

Anas said: "Once, I was walking with the Messenger of Allah while he was wearing a Yemeni cloak with a collar with rough edges. A Bedouin grabbed him

41 - Al- Bukhari and Muslim.

42 - Surat al-Qalam (68:4).

strongly. I looked at the side of his neck and saw that the edge of the cloak left a mark on his neck. The Bedouin said, 'O Muhammad! Give me (some) of the wealth of Allah that you have.' The Messenger of Allah turned to the Bedouin, smiled and ordered that he be given (some money)"[43].

Another example of his patience is the story of the Jewish Rabbi, Zaid bin Sa'nah. Zaid had given something as a loan to the Messenger of Allah. He himself said: "Two or three days prior to the return of the debt, the Messenger of Allah was attending the funeral of a man from the Ansar. Abu Bakr and Umar, Uthman and some other Companions were with the Prophet. After he prayed the funeral prayer he sat down close to a wall, and I came towards him, grabbed him by the edges of his cloak, and looked at him in a harsh way, and said: 'O Muhammad! Will you not pay me back my loan? I have not known the family of Abdul Muttalib to delay in repaying debts!'

I looked at Umar ibn Al-Khattab - his eyes swelled with anger! He looked at me and said: 'O Enemy of Allah, do you behave towards him in this manner?! By the One who sent him with the truth, had it not been for the fear of not entering Paradise, I would have beheaded you with my sword!' The Prophet looked at Umar in a calm and peaceful manner, and he said: 'O Umar, you should have given us sincere counseling, rather than to do what you did! O Umar, go and repay him his loan, and give him extra because you scared him!'"

Zaid said: "Umar went with me, and repaid me the debt, and gave me over it twenty sa'a[6] of dates. I asked him: 'What is this?' He said: 'The Messenger of Allah ordered me to give it, because I frightened you.'" Zaid then asked Umar: "O Umar, do you know who I am?" Umar said: "No, I don't - who are you?" Zaid said: "I am Zaid ibn Sa'nah." Umar inquired: "The Rabbi?" Zaid answered: "Yes, the Rabbi." Umar then asked him: "What made you say what you said to the Prophet and do what you did to him?" Zaid answered: "O Umar, I have seen all the signs of prophethood in the face of the Messenger of Allah except two – (the first) his patience and perseverance precede his anger and the second, the harsher you are towards him, the kinder and more patient he becomes, and I am now satisfied. O Umar, I hold you as a witness that I testify and am satisfied that there is no true God worthy of being worshipped except Allah alone, and my religion is Islam and Muhammad is my Prophet. I also hold you as a witness that half of my wealth - and I am among the wealthiest people in Madina - I give for the sake of Allah to the Muslims." Umar said: "You will not be able to distribute your wealth to all the Muslims, so say, 'I will distribute it to

[43] - Sahih Al Bukhari.

some of the followers of Muhammad.'" Both Zaid and Umar returned to the Messenger of Allah. Zaid said to him: "I bear witness that there is no true deity worthy of being worshipped except Allah alone, and that Muhammad is the slave of Allah and His Messenger." He believed in him, and witnessed many battles and then died in the Battle of Tabuk while he was encountering the enemy - may Allah have mercy on Zaid"[44].

Prophet Muhammad (peace be upon him) was a role model for all human beings to follow. His wife Aisha was asked about his manners, and she said: His manners were the Quran"[45], What she meant was that the Prophet abided by the laws, commands, and prohibitions of the Quran.

The Prophet's manners at his home:

The Prophet was in his house serving himself and helping his wives, and being kind to them.

Aswad said, "I asked 'A'isha, may Allah be pleased with her, 'What did the Prophet, may Allah bless him and grant him peace, do when he was with his family?' She replied, 'He would do chores for his family, and when it was time for the prayer, he would go out"[46].

Hisham ibn 'Urwa said that his father said, "I asked 'A'isha, may Allah be pleased with her, 'What did the Prophet, may Allah bless him and grant him peace, do in his house?' She replied, 'He mended his sandals and worked as any man works in his house"[47].

Amra reported that 'A'isha was asked, "What did the Messenger of Allah, may Allah bless him and grant him peace, do in his house?" She replied, "He was a man like other men. He removed the fleas from his garment and milked his sheep"[48].

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[44] - Ibn Hibban.

[45] - Sahih Al-Jami (Page or number: 4811) by Al Albani. and narrated by Muslim in a long hadith..

[46] - Al-Adab Al-Mufrad (538).

[47] - Al-Adab Al-Mufrad (539).

[48] - Al-Adab Al-Mufrad (541).

The Prophet's Compassion for Children:

The Messenger (may God's prayers and peace be upon him) was the most merciful of people to children, loving them, teaching them well, and disciplining them.

One of the manifestations of the mercy of the Prophet (may God bless him and grant him peace) towards children is that when he used to visit the Ansar, he would greet their children and wipe their heads.[49]

Abu Hurairah (May Allah bepleased with him) reported:

The Prophet (peace be upon him) kissed his grandson Al-Hasan bin 'Ali (May Allah bepleased with them) in the presence of Al-Aqra' bin Habis. Thereupon he remarked: "I have ten children and I have never kissed any one of them." Messenger of Allah (peace be upon him) looked at him and said, "He who does not show mercy to others will not be shown mercy"[50].

Aishah (May Allah bepleased with her) reported:

Some bedouins came to Messenger of Allah (peace be upon him) and asked: "Do you kiss your children?" He said, "Yes". They then said: "By Allah, we do not kiss them." The Prophet (peace be upon him) replied, "I cannot help you if Allah has snatched kindness from your hearts"[51].

In these two hadiths, there is a great explanation of the Prophet's compassion for children, that kissing a boy is a manifestation of mercy and compassion, and in his saying, "He who does not show mercy to others will not be shown mercy," which indicates that the reward is of the same nature as work. Whoever deprives children of mercy and compassion, God forbids him.

The Prophet was kind to children, caring for them and addressing them about their affairs and interests:

Anas said, "The Prophet, may Allah bless him and grant him peace, visited us. I had a young brother who used the kunya of Abu 'Umayr. He had a sparrow

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49 - Narrated by al-Nasa'i and authenticated by al-Albani.

50 - Al-Bukhari and Muslim.

51 - Al-Bukhari and Muslim.

which he used to play with it and it had died. The Prophet, may Allah bless him and grant him peace, came it and saw that he was sad. He asked, 'What is wrong with him?' He was told, 'His sparrow has died.' The Prophet said, 'Abu 'Umayr, what has happened to the little sparrow?"[52].

Prophet Muhammad's dealings with his companions:

The love of the Prophet for his companions was great. The hadiths of the Prophet show his kindness to them, his keenness on what benefits them, his good advice to them, and his humility towards them:

Narrated Jarir: "The Messenger of Allah (peace be upon him) never screened me since I accepted Islam, nor did he look at me except that he smiled"[53].

The Prophet used to forgive those who wronged him, and he was patient and would not hit anyone with his hand.

'A'isha reported that Allah's Messenger (never beat anyone with his hand, neither a woman nor a servant, but only, in the case when he had been fighting in the cause of Allah and he never took revenge for anything unless the things made inviolable by Allah were made violable; he then took revenge for Allah, the Exalted and Glorious"[54].

The Prophet was merciful to those who served him and did not make it difficult for him or burden him with what he could not do.

Anas ibn Maik said (may Allah be well pleased with him):

"I served Allah’s Messenger (Allah bless him and give him peace) for ten years, and he never said “Uff!” to me. He never asked me about something I had done, saying: “Why did you do it?” nor about something I had left undone, saying: “Why did you leave it undone?” Allah’s Messenger (Allah bless him and give him peace) was the finest of human beings in character. I never felt any silk, or anything at all. that was softer than the palm of the hand of Allah’s Messenger (Allah bless him and give him peace). I never smelled any musk, nor any perfume, more fragrant than the sweat of the Prophet (Allah bless him and give him peace)”.

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[52] - Al-Adab Al-Mufrad 847.

[53] - Jami` at-Tirmidhi 3821.

[54] - Sahih Muslim 2328.

The Prophet (peace be upon him) was a gentle, easygoing companion in his dealings, words, and actions, and he loved kindness; he urged and encouraged people to be kind.

Narrated Anas bin Malik: Once I was walking with Allah's Messenger (peace be upon him) and he was wearing a Najram Burd with thick margin. A bedouin followed him and pulled his Burd so violently that I noticed the side of the shoulder of Allah's Messenger (peace be upon him) affected by the margin of the Burd because of that violent pull. The Bedouin said, "O Muhammad! Give me some of Allah's wealth which is with you." Allah's Messenger (peace be upon him) turned and looked at him, and smiling, 'he ordered that he be given something"[55].

The Prophet's Merciful to his servants:

God (the Almighty) gave him a merciful heart, tenderness for the weak, compassion for the poor, and sympathy for all people, until mercy became a way of life for him. The manifestations of his mercy (may God bless him and grant him peace) towards the servants and slaves were cleared by giving them rights, commanding people to be kind to them, and even urging the liberation of slaves from their bondage.

Al-Ma'rur ibn Suwayd said, "I saw Abu Dharr wearing a robe and his slave was also wearing a robe. We asked him about that and he said, 'I insulted a man and he complained about me to the Prophet, may Allah bless him and grant him peace, and the Prophet, may Allah bless him and grant him peace, said to me, 'Did you insult him by his mother?' 'Yes,' I replied. He said, 'Your brothers are your property. Allah has put them under your authority. If someone has his brother under his authority, he should feed him from what he eats and clothe him from what he wears and not burden him with anything that will be too much for him. If you burden him with what will be too much for him, then help him"[56].

It was narrated that Abu Dhar said:

"The Messenger of Allah said: '(Slaves are) your brothers whom Allah has put under your control, so feed them with the same food that you eat, clothe them

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[55] - Sahih al-Bukhari 5809

[56] - Al-Adab Al-Mufrad 189.

with the same clothes you wear, and do not burden them with so much that they are overwhelmed; if you do burden them, then help them"[57].

Anas reported: I served the Prophet at home and on journeys. By Allah, he never said to me for anything which I did: Why have you done this like this? Or for anything which I did not do: Why have you not done this like this?"[58]. (Al-Bukhari and Muslim)

The Prophet Mohammad peace be upon him is really as God Almighty said: Indeed, you are of a great moral character".

Glory be to Thee. O Allah, and I begin with praise of Thee, I testify that there is no god but Thou; I ask Thy pardon, and return to Thee in repentance.

I say this and ask Allah to forgive me and you so ask for his forgiveness, He is the Forgiving, the Merciful . O Allah, I Glory and praise you, I testify that there is no god but You I ask for forgiveness and I repent to you.

[57] - Sunan Ibn Majah 3690.

[58] - Al-Bukhari and Muslim.